Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——LUKE xii. 57.

VOL. XI. BOSTON, SATURDAY, AUGUST 11, 1832. NO. 32.

RELIGIOUS MISCELLANY.

WHAT EVIDENCE CAN PROVE THE TRINITY?

Might we not expect, that our Lord himself would at least once have stated the doctrine of the Trinity in express language, and have insisted on the importance and necessity of believing it? Would he not, at least once, have declared formally and explicitly, *that* the first commandment was no longer to *be* understood in its plain and literal meaning; the meaning *in* which all his hearers had been accustomed to understand it? The word 'God' occurs nearly thirteen hundred times in the New Testament, and might we not suppose, that in some one of these passages we should be expressly told, that the term is meant to include, not simply *one* but *three* persons or subsistences, to each of which that title is applicable? If, in every instance where this word is used alone, it implies a plurality in the divine nature, should we be unable to find one solitary example of the application of plural pronouns in the whole New Testament? Would neither our Lord, nor any one of his apostles, have left a single sentence, in which the whole doctrine of the Trinity can be fully and accurately expressed? Should we expect to find no care to make accurate and evident distinctions between the doctrine of a Trinity and the dangerous polytheistical notion of the heathens? The doctrine of the unity of God is more than once introduced in the New Testament, and laid down most clearly and solemnly. Our Lord himself repeats these most impressive words to the Scribes;—"The first of all the commandments is, Hear, O Israel, the Lord our God is one Lord." Now, could we have supposed, that, as our Saviour knew this would be construed by all his hearers as teaching that there is only one object of supreme worship, he would have omitted such an occasion as this of declaring, that in truth there are three? Could we have supposed, that since the main argument for the Trinity, from the Old Testament, rests on the plural form of the Hebrew word *Aleim*, which Dr Wardlaw translates *Gods*, the Evangelist should have chosen to destroy this argument by using the singular noun *Theos*, which all know it is impossible should be translated otherwise than simply *God*?

If it should be said, that there might be reasons why our Lord did not publicly teach this doctrine, should we not expect some account of his private communications of it to his disciples? Would they have preserved no record of their knowledge of a truth so wonderful, and so essential a part of the Christian system? If we can suppose, that our Saviour himself forbore to teach publicly that, which was in fact the great principle on which his whole gospel turned, why this reserve in his disciples? The Gospels were not written till several years after his death, and many of the Epistles still later, and should we have expected, that they would not have given a hint of the time or the circumstances, when this stupendous truth was unfolded to them? Observe in the Acts, how minutely and fully the manner is declared, in which the doctrine of the extension of Christianity to the Gentiles was unfolded. And could we have thought, that the first revelation of the so much more difficult and so much more incredible doctrine of the Trinity would not have occupied a single line of the sacred history? We are told so unimportant a thing as when the disciples were first called Christians. Would the time when the worship of *one* object of adoration was exchanged for the worship of *three*, have been thought unworthy the passing notice of the recorders of our faith? If, for any reason, it was improper for the Apostles themselves in all their different Epistles to give a single example of ascription to Father, Son, and Holy Ghost, would it have been too much to expect, that we should be informed, when such worship was first made lawful and necessary for other Christians?

But if all these expectations were groundless; if it were necessary, that such a doctrine, though it must be learned from Scripture alone, should yet never once be fully and plainly declared in the Scriptures; if we could suppose, that it would only be dropped incidentally, and be left to us to collect and put together, from a few fragments of discourse thinly scattered through the sacred volume; if we could suppose, that not only whole chapters, but whole books, should exist without the smallest allusion to that which is the key-stone of the whole gospel; if all this were no more than was to be expected, still could we believe, that the New Testament should contain anything contradictory to this doctrine? Could we have supposed, that there should be two hundred and forty passages in the New Testament, from which our Saviour's subordination to the Father may be deduced; and not less than four hundred and forty passages, in which the Father is so mentioned as to lead to the conclusion, that he is exclusively the supreme God. We may easily account on the Unitarian hypothesis, for many very strong and elevated epithets ascribed to our Saviour, a being so dignified in himself, so perfect in his character, so great in his office, and now so highly exalted by his God. But what account can be given of passages, which contain the most express and formal contradiction of the equality of Jesus with God? Or, if this, for any inconceivable reason, was necessary, at least should we not expect, that the manner in which the contradiction was to be reconciled, would be explained or hinted at? If we were reasoning on any other subject, we should say, that one such passage as this,—"My Father is greater than I," introduced with nothing to explain or limit it, would set aside a thousand mere inferences of ours, in favor of a doctrine which contradicts this truth. They who can believe, that, although it was the express design of St John in his Gospel, to supply the deficiences of the other Evangelists with regard to the Trinity,* he would yet set down, without a word of caution or comment, such passages as these, "I came from heaven, not to do mine own will, but the will of him *that sent me*;" "My doctrine is *not mine*, but his that sent me;" "The Father, which sent me, gave me a commandment, what I should say, and what I should speak;" "The Father that dwelleth in me, he doeth the works;" "For my Father is greater than I;" "And this is life eternal, that they might know thee, the the *only true God*, and Jesus Christ *whom thou hast sent*;"—they, I say, who can believe, that these and other similar passages would be set down by a Trinitarian, in the act of proving his doctrine, with no word connected with them to restrain their natural import, ought at least to be more sparing of their charges on others of want of reverence for the Scriptures.

These expectations with regard to the kind and degree of evidence, which we might have expected to find in the New Testament, for the doctrine of the Trinity, are not only intrinsically reasonable, but conform to the analogy of the scriptures themselves. The doctrine of immortal life, is, in some respects, under similar circumstances with that of the Trinity. Neither of them is expressly taught in the Old Testament; though it is thought there are allusions to both. Moses, however, as he never taught the Hebrews, that there are more objects of worship than one, so he never employed a future life as the sanction of any of his laws. So far, there is an agreement in the circumstances of the two doctrines. In all other respects, that of the Trinity is by far the stronger case, and would seem to require a much fuller and clearer revelation. The doctrine of immortality is one, which, if not demonstrable from the light of nature alone, certainly has many most powerful arguments in its favor. Bishop Butler has finely shown, that there is nothing in the fact or circumstances of death, which furnishes any presumption against its truth. We know it also as a historical fact, that it was the belief of the great body of the Jewish nation at the time our Saviour's advent. The Pharisees who embraced it were the ruling party. All these are circumstances which would seem to diminish the necessity of a very full, formal, and frequent recognition of the doctrine of the New Testament.

But how stands the fact? This doctrine, which is really a fundamental, is treated as such, throughout the New Testament. It shines everywhere in heaven's own light. It fell constantly from the lips of our Lord. It is asserted and reiterated by every one of his apostles. It is interwoven into the whole texture of Christianity. If, then, such plenary proof is afforded to a doctrine, which reason, instinct, the tradition of the earliest antiquity, and every good feeling of the human heart, all dispose us to embrace, what evidence may we not justly expect for such a doctrine as the Trinity? The previous presumption is all against this opinion, as much as it is *in favor* of the doctrine of immortality. Up to this very day, its advocates have been unable fully and fairly to state it in any language, in which terms have a known and definite meaning, without involving an assertion of three Gods, or else an express and manifest contradiction. We have a right to expect, therefore, that this difficulty will be removed in the scripture, and that all we are to believe on this subject, will there be expressed in plain and intelligible language. It is from this sourse alone, we are to remember, that we are to gather all our ideas on this subject. This high and awful mystery lies wholly within the province of revelation. How strong and clear, then, will be the light, which will be shed on it in the sacred volume, if it be indeed a truth, and especially a fundamental truth of Christianity? How much stronger and clearer, than that which is thrown on the doctrine of immortal life!

We have thus attempted to state some preliminary considerations, which ought to be kept in view by every one who is about to examine the New Testament, on the subject of the Trinity. It is believed to be utterly impossible, that a man of a sound mind, who carries with him to the scriptures just views of the evidence which this doctrine demands or may be expected to possess, can receive it as a part of the gospel, especially as a truth essential to salvation.—*Thachers's Dissertation.*

* This idea is maintained by Trinitarians, notwithstanding the Evangelist expressly tells us, "These things are written, that ye might believe that Jesus is the Christ, the Son of the living God, and that believing ye might have life through his name.

[From the Monthly Repository.]

RISE AND PROGRESS OF THE DOCTRINE OF THE TRINITY.

The article which we gave last week on the 'Rise and Progress of the Doctrine of the Trinity" closed with some remarks on Justin Martyr, and on his influence in mingling the Platonic philosophy with Christianity. The reference to him is continued in the extracts given this week.

Justin is at no loss for types of Christ in the Old Testament. The Paschal lamb—the scape-goat—supply him with pregnant instances. That he interpreted scripture according to his own imagination is no great wonder, since he professes to have received divine illumination to enable him to understand its meaning. Nor is his assertion on this head of a doubtful character. His claim he advances repeatedly; and, in reference to the pre-existence of Christ, in a manner the most distinct. On this subject, he asserts that the sources of his knowledge are twofold—the scriptures, the power to interpret which God, he affirms, had given him; and a revelation from the Son himself. Jesus must certainly have been best informed as to his own nature, and had we not a few scruples of doubt on this alleged revelation, we should be of course obliged to believe the Saviour's account of himself. We hardly think it, however, likely that Jesus should keep the fact of his deity concealed for one hundred and fifty years, and, passing by all his apostles, communicate it to a dreamer, and to so amphibious a Christian as was Justin, 'the martyr and philosopher.' Is the deponent then to be impeached of falsehood? He was a visionary, and was probably self-deceived. Whether an impostor or a dreamer, he can possess small authority with men of sound understanding. Let the reader reflect on the account we have given of Justin, by no means, we assure him, exaggerated, and then determine what ought to be the authority of such a man, and of what worth his principles or his reasonings are, so far as they are his. Let him also say, if it is strange that so great a visionary and mystic should have raised Christ to the dubious honors of divinity; if it would not be stranger still if, in regard to the person of the Saviour, he had not corrupted Christianity as it passed through his head and his pen. Leaving the reader, however, to his own reflections, we think it of consequence to lay before him the following passage from Le Clerc, a most learned man and a most competent judge.

"When Justin said that the logos was called by Philo 'another God,' he presumed to speak himself in the same manner respecting the divine nature of Christ, and to apply to the logos whatever he found in the Old Testament unbecoming the supreme Creator. His ignorance of the Hebrew language gave occasion for his failing but too often in this matter. Hence we may understand how wisely Christ acted in choosing fishermen, and not philosophers, for his apostles, lest they should foolishly mingle their inventions with his doctrines—since, in a short time after his death, philosophers, whilst they thought they were illustrating his teachings, added many empty conjectures and doctrines opposed to revealed truth, and gave them currency as Christian dogmas. But Providence did not suffer the essential truths of the gospel to be lost True, many explained in a blameable manner the unity of God; but all agreed that God was one—the Creator of all things—that many deities were not to be admitted—which, having reached our day, we must explain in agreement with apostolic authority."

Of the assumed deity of the Holy Ghost, Justin is silent; and that the doctrine was not broached in his day is evident from the fact that he vindicates, as well as he can, his teachings from the charge of setting forth not three, but two Gods. Subsequently, when divine honors were arrogated to the Holy Ghost, the corrupters of the gospel were taxed with holding not two, but three Gods.

The doctrine of Justin, however, was simplicity itself compared with that of some of his successors, and for its incompleteness is reprehended by those, who, coming after him, had the happiness of being more richly orthodox than he was. Justin was, in fact, a Unitarian, though we should be ashamed to acknowledge one who did so much to corrupt the gospel. He was, however, in some sense a Unitarian, since he acknowledged and maintained the supremacy of the Father, while he declared Christ to be God, making two unequal deities. From his corruptions if we turn to the public belief, we find ourselves in another world. Abundant is the evidence from his writings, that the people were still Unitarians and hostile to the innovations of the philosophic and mystic few. Again and again, we learn from him, that 'the prayers of the churches were put up to God the Father through Jesus Christ and the Holy Spirit,'—in other words, that 'universally prayers and thanksgivings were offered up through the name of the crucified Jesus to the Father and Maker of all things.'

We should spend much time, and add little to our real information, if we extended our inquiries into the precise notions of other writers of the second century. It is of more importance to see full evidence of the fact, that, while little by little Christian theology increased—we use the words of Le Clerc—and lost its primitive simplicity, and was obstructed with inextricable labyrinths, the people, everywhere devoting their attention to what was clear and practical, had sounder notions than their teachers, and adored the one supreme God, holding his unity in the strict and scriptural sense. That this was the fact, take the evidence of Irenæus of the second century, who tells us, that the whole Christian world in his time believed in one God, the Father omnipotent, who made the heavens and earth and sea and all things which are in them; and in one Lord Jesus Christ, the Son of God, made flesh for our salvation, and in one Spirit, who prophesied of the events of the gospel. Is there no worship claimed for Jesus? None. Is it not said that the Father, Son, and Spirit are each God, and all three but one God? No. The universal church in the second century knew nothing of such things, the corrupters of Christianity themselves being witnesses. Take the evidence of Tertullian, A. D. 200. He himself was bolder in his assertions of the deity of Christ than its author, Justin; for somewhat of its novelty was lost in his day. But the people were still Unitarians. When the martyrs were brought to the stake and challenged as to their faith, 'We worship,' they said, 'one God through Jesus Christ.' In another passage, in a work written against an eminent Unitarian, he allows, with evident pain, that the people, that is the greater part, as he explains himself, of Christians, shuddered at the doctrine of the Trinity, and eagerly maintained the doctrine of the divine unity and of the supremacy of the Father.

Take the evidence of Origen in the third century. From him we learn, that while some Christians believed in the deity of Christ, others denied it, and held merely that he was a man approved of God. The latter, he tells us in another place, constituted the many. And in a third place he speaks of many *pious* persons who were terrified at the prevalent doctrine of two Gods, and denied the deity of the Son. Nor did the teachers of religion in his day venture to 'communicate the logos,' except to 'those who were further advanced and burning with the love of celestial wisdom,' while to 'the carnal' they 'preached Christ and him crucified.'

In the same century, so popular was the Unitarian faith in Africa, that Athanasius says, the deity of Christ was scarcely preached in the churches. From Epiphanius, also, we have evidence of the acceptance which the doctrine of the divine unity met with at this period, and of the contest which was going on in all the ranks of society respecting the question. Even in the days of Athanasius, who flourished in the fourth century, 'the multitude' pained the orthodox by their adherence to Christian simplicity. Let it not be thought that even the orthodoxy of the age was the same as is now current. No—those who corrupted and those who retained the simple teachings of Jesus alike give, but in different ways, evidence of the prevalence of Unitarianism. Origen himself contends most strenuosly and at length, that prayer was due only to God the Father. Novatian, in a work on the very subject of the Trinity—so—if the title be his, which we doubt, he styles his book from its treating, not of a threefold God, but of a threefold operation—Novatian, about fifty years after Origen (A. D. 250,) omits any assertion or proof of the deity of the Holy Ghost, though he labors, and in such a way as to show that Unitarianism was prevalent and well defended in his day, to establish the deity of Christ; attributing, at the same time, some kind of supremacy to the Father. More direct and much more indirect evidence might, if necessary, be adduced. Meanwhile the process of corruption was, in the hands of the ecclesiastics, proceeding rapidly. In vain the Unitarians contended strenuously for their simple and primitive faith. Learning and talent were on the side of their opponents, and where these were, there also were the sure pledges of success. In vain Unitarian ministers strove to arrest the flood: it was stronger than they. In vain their people solaced them when persecuted for their principles: this might afford comfort, but not victory. In vain had they the majority on their side: what the few wanted in numbers, they made up in power.

THE TRUE METHOD OF DIFFUSING UNITARIAN PRINCIPLES.

We quote the following from an excellent sermon preached by Rev. Mr Upham, of Salem, at the recent anniversary of the Auxiliary Unitarian Association in the First Parish (Rev. Mr Richardson's) in Hingham.

Having spoken of what I deem objectionable and illegitimate modes of persuading the world of the truth of our opinions, and of advocating our cause, it remains for me to point out what appears to be the proper and certain methods of accomplishing these objects.

You are Unitarian Christians; that is, you believe that the doctrines of Unitarianism are the doctrines of the Bible. You have formed yourselves into an Association for the purpose of confirming your own minds in this faith, and of diffusing it as widely and as rapidly as possible throughout the world. This is the plain, simple, and sole object of your Association. If these doctrines are in fact the truth of God, we may be sure that they will produce upon the characters of those who receive them into honest and sincere hearts, and apply them to their lives through the faithful use of the ministry and ordinances of the gospel, of prayer, of meditation and such other means of grace as they may enjoy, those effects of virtue and piety which God designed to have produced by the revelation of his truth.

As the end of your Association is to promote the prevalence of what you believe to be the doctrines of the scriptures, it is obvious that the only way in which it can be accomplished is to encourage and aid in the diffusion of such information as will lead men to a right understanding of the scriptures, and thus bring them 'unto the knowledge of the truth.'

There is some reason to apprehend that sanguine and exaggerated estimates have been formed of the degree of intelligence existing among the people at large. It is true that the first elements of knowledge are conveyed to the entire rising generation by our invaluable systems of public education. But it is doubtful whether that most essential part of an early education, a permanent thirst for knowledge, is imparted to our youth in general—whether they continue in after life to improve their early advantages and acquisitions. One thing is certain, that notwithstanding the much boasted and infinitely multiplied 'religious operations' of the times, a lamentable ignorance prevails respecting the evidences and history of Christianity, and the proper interpretation of its scriptures.

So long and so far as this continues to be the case, we cannot indulge in expectations of the spread of Unitarianism. It will spread with the spread of knowledge, and it can only be hastened by the promotion of a spirit of inquiry, and a love of truth.

In the opinion that its progress will keep pace with the progress of investigation, and information, and intelligence, we are not confirmed merely by our own reason or our own hopes. It is practically acknowledged by our opponents. They acknowledge it by actions which speak louder than words—by the measures they adopt to prevent the diffusion of our sentiments. They raise barriers to keep them out from their own communions, and thus confess that they do not feel safe unless they are fenced and walled in by creeds, and obligations, and vows, and by all the pains and penalties which persecution and bigotry dare, in these days, to inflict. We shall accordingly claim the benefit of their testimony in our favor, until they throw down these bulwarks of defence, come out from the fortresses into which they have retreated, and meet us in the open field of fair argument, fearless discussion, and unrestrained inquiry.

It is apparent that, in consistency with the principles now expressed, we can take no pleasure in the multiplication of Unitarian societies, unless it be consequent upon and coincident with the progress of a full understanding of our sentiments, and of the grounds upon which they rest. We do not attach much value to a mere excitement of popular feeling in our favor. We do not consider the accesion to our ranks of those who are driven to us by a spirit of mere opposition to other forms or systems of religious faith, as any gain, but rather an injury and encumbrance to our cause. We consider those only worthy to take our name, and ally themselves to our interests, whose minds have been convinced of the truth of our opinions, by a careful and personal study of the scriptures; and by an impartial examination of the arguments we present to prove that our sentiments are the doctrines of revelation.

We desire to go forth, as the great reformers entered upon their glorious conflict with the powers of darkness—the Bible our only weapon. And we call upon all men, not to yield to our authority—not to believe anything merely because we advocate it—not to judge of our cause by our characters, by our measures—nor by anything that is ours, but to examine the word of God,—and if thus led to believe as we do, to come out and proclaim their belief before the world.

We do not profess to be better or holier, more devout or more zealous than other men, we do not arrogate to ourselves the exclusive right to the Christian name; but we simply declare that we believe the views of Unitarianism to be the docrine of the Bible; and we invite and require, at least before they venture to judge us, all our fellow Christians to open their Bibles, and with a spirit of fairness, candor, and sincerity, appropriate to such an investigation, to decide for themselves whether these things are so. We demand a fair and full examination before the tribunal of each man's own private and unbiassed reason, and are willing to abide the result.

Allow me then, in accordance with these views, to recommend to all the friends of Unitarian Christianity, to apply their energies to the promotion and diffusion of religious truth.

Let us not, in the impatience of our zeal to increase our numbers and multiply our congregations, encourage any measures which

would tend to lower the standard of scriptural knowledge, and general intelligence, and information among the people at large.

Let us continue to perpetuate a learned and studious clergy, and to patronize and reward all efforts to raise the standard of sacred literature.

Let us use our influence to extend the circulation of liberal, sound, scriptural, and instructive publications.

In procuring tracts for distribution, let us search for those which exhibit the scriptural evidence, as well as the practical application of what we believe to be the true doctrines of revelation.

Let us, in a word, do what we can to enlighten the public mind, and to render the whole community, severally and individually, more and more competent to ascertain and understand the sense of scripture.

If we direct our exertions steadily to these objects, we cannot fail of producing an extensive and constantly increasing effect. We shall be instruments, under Providence, in bringing all men to a knowledge of the truth; and within the boundaries of our influence the glorious spectacle will be exhibited of Christian communities whose faith will be established upon an intelligent and rational conviction, whose worship will be offered in spirit and in truth, and whose hearts and lives will yield cheerfully and spontaneously to the sway of a religion which has won the confidence, and received the sanction, not only of their feelings and affections, but of all their intellectual faculties.

[For the Christian Register.]

CHARGES UPON UNITARIANS—GRAFTON.

There are two attempts made now by those who are called Orthodox, which call for occasional notice. One is, the attempt to disprove and set aside the repeated decisions of our Supreme Court as to the existence and rights of churches; the other, to make men believe that Unitarians, taking advantage of these decisions, are trampling upon the Orthodox, driving them from their houses of worship, defrauding them of their property, and striking a wanton and ruthless blow at the very existence of their churches and the life of religion. This language is no stronger than is frequently used in reference to our courts and to Unitarians generally. It is no stronger than I find in a Review of the late 'Decision of the Brookfield Case,' contained in the July number of the 'Spirit of the Pilgrims.' This Review concludes with asserting that the Orthodox churches, though "they choose rather to 'take the spoiling of their goods,' than violently to resist the powers that be," yet "do not *acquiesce* in these late decisions." Believing them "to be contradictory to the Bible, to reason, to law, and to fact as recorded on the page of history, they *cannot acquiesce* in them."

I am disposed to offer some remarks on these imputations upon our courts and a large portion of our religious community. But first, as an illustration of the kind of charges brought against us, I will give some account of a recent case in which Unitarians are accused of encroachment and exclusion. It is the case of Grafton, in Worcester county. I have reason to think that pains have been taken, with some success, to represent this as a case of unfair and unchristian conduct on the part of Unitarians. They are reported to have defrauded the Orthodox of the house which had been built for them, robbed them of their property, &c. What are the *facts*? They may not be of interest or importance to the public, but they will serve as a chapter in the religious history of the present day. The statement is due also to the Unitarians of Grafton.

About six years since, the Rev. Moses C. Searle was settled over the Congregational Church and Society in Grafton. He was known to be a Calvinist, and most of the church were supposed to be Calvinists. There were however many known Unitarians in the society, probably a majority even then, who contributed to the support of Mr Searle and attended on his preaching, though virtually shut out from the privileges of both the Christian ordinances, and sometimes compelled to hear their opinions misrepresented and their friends abused. A disaffection sprung up, and was raised to such a height by the extravagancies of a four, or rather five, days' meeting last October, that several of the society declared openly their resolution to attempt to dismiss Mr Searle. He had been settled with the condition that a majority of the society could at any time dissolve the contract, giving him six months' notice. A parish meeting was at once called, and it was voted, 185 to 87, that Mr Searle should be dismissed. His salary was continued to him for six months longer, but he was released from all duty to the society, who took the pulpit into their own care and engaged Unitarian preachers. The church and some others immediately withdrew and held separate worship in a hall. They were soon after organized into a new society, called the 'Evangelical Congregational Society, in Grafton.' Mr Searle preached to them a short time but soon left the town, and they have recently called and settled Rev. John Wilde.

So much in regard to the society and church. Next of the house of worship which the Unitarians are said to have taken from the Orthodox. What are the *facts*?

In the beginning of 1831, some time before Mr Searle's dismission, and while they were yet at peace, an attempt was made to get a vote of the society in favor of building a new meeting-house. The society refused to build at their own charge, but consented and voted "to build a new meeting-house on condition that individuals would come forward and engage to build such house for what the pews will sell for, without any expense to said society." This agreement was closed and the contract drawn in the terms just quoted, the parties to this contract being the society and individual stockholders. The stock was divided into 80 shares of $100 each, of which about two thirds were taken by the Orthodox and the other third by Unitarians, as it afterwards appeared. This proportion however was not to affect the result in the least, it being *expressly agreed that the house when built should be taken by the society and held by them.* This part of the contract the liberal party were not anxious about, but the other party insisted upon it, thinking perhaps that it would throw the house entirely into their hands, as they should undoubtedly have a majority. They proceeded to build, and when the house was more than half finished, the difficulty arose with Mr Searle, having no connexion with the house, but ending in his dismission. The Orthodox then, having a majority of the stockholders, but seeing that they should not have a majority of the society, were unwilling to finish their contract and complete the house. They insisted that the Unitarians should sell them their shares, and offered to pay them 10 per cent. advance, but with this important condition; that they, *the Unitarians, would pledge the society to give up the house to them, the Orthodox.* This was a pledge which the Unitarians had no power to give, if they had been inclined. They had no command of the society, nor did they wish to speculate and make money upon the contract. They wished to finish the house, and then give it to the disposal of the society, as they had bound themselves to do. But finding that the Orthodox held back, and complained of 'being robbed,' &c. they offered to buy *their* shares, without any condition as to the result. Some of them consented to sell, but again declined, and at last agreed to do it, if the Unitarians would buy all their shares except twenty. This accordingly was done. The Unitarians took about 35 shares from the hands of the Orthodox, and the work went on quietly and was finished. In May last the house was dedicated, the pews offered at auction, and bought by Unitarians to an amount that covered a large proportion of the cost of the house. The Orthodox have since hired the basement room of the Baptist meeting-house, though no one has had the least objection to their using the old house, if they would remove it according to the original design, or take it after it was removed. They did not offer to do either. And yet they have complained.

It may be well to add, by way of information, that a church, beginning with twenty members, has been regularly gathered in the Congregational Society, called of course 'The Congregational Church.' The house though large is usually well filled, a serious interest and peaceable spirit are evinced by the people, and the prospects of the society are altogether encouraging.

These are the facts. None probably will deny them. And what injustice or exclusion or dishonorable conduct do these facts show? What do the Orthodox allege against the Unitarians? They charge them, first, with raking together all the creatures they could find to vote against Mr Searle, and say that many voted who had not been to meeting for years. *Why* had they not been? Perhaps on account of the character of the preaching; and this would seem to be a reason for, rather than against, their voting, to obtain a different minister. Besides, it may well be questioned, whether one party used greater exertions to get voters than the other. It is believed that not one who voted *against* Mr S. would have been refused if he had offered to vote *for* him. It is not pretended that there were any illegal voters, and the whole charge is unreasonable.

Again, it is said the Unitarians acted dishonorably, if not fraudulently, in refusing to sell their shares to the other party, when that party held already two thirds of the stock and made a generous offer for the rest. But what was the *condition* of that offer? One that the Unitarians had no right or power to grant; the offer therefore amounted to nothing. Moreover, why was one party under any greater obligation to sell, than the other? And suppose the liberal party had sold; what would have been the consequence? In the first place, they would have been called mercenary, giving up their place of worship for a good bargain; and in the second place, the Orthodox would have been in a worse condition than they are now; for the house must after all have been at the disposal of the society, and the majority being liberal would have ruled it. The true generosity therefore was to do the very thing which the Unitarians did, buy the shares of the Orthodox and thus prevent their losing. As it is, they need not lose a dollar through any fault of the Unitarians.

But, again, say they, there is the *church*. 'The church was all Orthodox, and yet their rights were disregarded, and they cast out by those who had never professed any interest in religion.' This brings us upon the general question of the powers and rights of churches. And this we may consider without exclusive reference to the present case. First, let me ask, what would the Orthodox have? They complain loudly of the present system. And what is the present system, as fixed by law? Simply, that in religion, as in everything else connected with our institutions, the majority shall govern, a majority of the whole society. What other mode can you devise? No other, unless you give the power to those who profess religion in a certain way; that is, to *church members*. And this is evidently what the Orthodox desire. They wish, as we see by their 'trust deeds' and infer from their various measures and complaints, to throw all power and right into the *church*, technically so called. Now to every attempt or wish of this kind we offer one objection, omitting all others for the present. The Orthodox church, as it is usually formed, is unscriptural, human and exclusive. We challenge any one to find a single instance in scripture of a church formed in this way, fenced round by a human creed, shackled by arbitrary conditions, and effectually shutting out all who will not subscribe to that creed and observe all those conditions. For such a body, so constituted, to attempt to monopolize power or to claim any rights not given to others, is usurpation and tyranny. Let these churches do as the first churches did, under the sanction of the Apostles, admit all who 'believe that Jesus Christ is the Son of God,' and whose characters are consistent with this belief—*then* they can with more reason claim for such professors peculiar powers.

The injustice and inconsistency of their present demands appear in the case before us, as in many others. In the published account of Mr Wilde's ordination, it was said that the 'whole church' withdrew. And what does this prove? It proves that no Unitarian had been allowed to enter the church; such were the restrictions and conditions of admittance, that none but those who were willing to bind their consciences and their faith to a particular creed and a human covenant, had joined or could join the church. It is now found, as I can say on personal knowledge, that there are not a few here, as in every such place, who have sincerely wished for years to make profession of religion and enjoy the privilege of its ordinances, but have been prevented by the kind and mode of profession required. There are many entire families, children and parents, some in advanced life, of unexceptionable character and religious habits, who have never been even baptised, because they could not unless they subscribed an Orthodox human covenant. And now, after being long deprived of these privileges for themselves and their children—privileges to which Christ has given all an equal right—they are told that they have no rights or fewer rights than those who have thus excluded them. They, *the church*, having by their exclusiveness kept out all but those of their own creed, now take advantage of this very fact, build upon it a claim to peculiar privileges, go off in a body, and carry away the records and property of a church which was designed expressly for the benefit of the *Congregational Society*.—This is the truth, and nothing but the truth.

One other point,—not peculiar to this case, but involving a general principle. Mr Wilde was said to be ordained over the 'Congregational Church and the Evangelical Congregational Society in Grafton.' This I believe is something new, for the Church and Society to have different names. It presents a curious difficulty. The Congregational church is the church of the Congregational Society, and if Mr Wilde is ordained over that, he is ordained over the Unitarian body. As to the church property, the Unitarians have not claimed it, and perhaps may not. But if they do, the law will give it to them. The church of any Society, with all its property and privileges, is instituted and endowed, for the benefit, not merely of those who are members now or at any one time, but of all of *that Society* who may ever wish to be members. And the Church has no more right to carry the property and privileges away from that Society to another, than it has to sell them, or destroy them, or take them to Calcutta. They have of course, a right to withdraw themselves, enter into new relations, choose their own officers and pastor, and form their own Church. But it cannot be *the same Church* that it was before its removal, nor retain property which it held, not only for its own benefit, but also for the benefit of the Society with which it was connected. If they remove, one or all, from the Society, that Society has the power of gathering a Church which shall be the regular successor of the former Church, with the same properties and powers. This is clearly stated in the opinion of the Court, drawn up by Chief Justice Shaw, in the Brookfield case.

'Even should every individual of an existing Church die or remove, it would be competent for the other members of the parish, or religious Society, to associate themselves for the purpose of celebrating the Christian ordinances, or, in the language of the early days of New England, to gather a Church, and such associated body would possess all the powers and privileges of the Church of such parish, and would be the legitimate successors of the former Church, to the same extent as if no suspension or interruption in the regular succession or continuity had taken place. Such a body would have the power of electing deacons, and when elected, by force of the statute, all property, real and personal, which had been held by their predecessors, or given to the Church, would vest in such deacons.'—*Decision, &c. p.* 44.

I have referred to a late Review of this Decision, and in closing these remarks, I would speak of two points in that Review. Its main object is to show that churches have an independent existence, independent of parishes or societies. And its first argument is, that the primitive churches were independent. With an air of triumph, we are asked,—'with what parish was the church at Rome originally connected! or the church at Corinth! or the church at Antioch? The very idea of such a connexion is preposterous.'—Preposterous indeed, and so is the reasoning. Are the Orthodox leaders really ignorant, or are they willing to mislead those who are? Do they not *know* that the apostolical churches were totally unlike our churches—that then there were but two great classes, believers and unbelievers,—and that all believers, that is, all except Jews and Heathens, all who were Christians even in name, were communicants, church-members? In a word, do they not know, that *the church*, in those days, meant the whole body or society of Christians, at a particular place, or in the whole world—and that the church at Rome was, to all civil purposes, and in fact, the parish or religious society at Rome?

The other point which I wish to notice in this Review, is thus expressed by the writer or writers. 'We do not ask that the church should elect a minister for the parish. Indeed, such a provision, were it freely granted, we should be unwilling to accept.' We are glad to hear it. As it comes from Boston, we hope there is to be repentance and reformation in those Orthodox churches which have adopted the anti-christian, and anti-republican, and anti-sense principle of the Hanover Street Church, as formed in 1826, viz: '*that no proprietors of pews, who are not members of the said church, shall ever have a voice, or be allowed to take any part, or to act in the said business*, OR IN THE CHOICE OF A PASTOR, *either directly or indirectly*;'—a principle which even Dr Beecher publicly declared to be *pernicious*, and yet the very principle on which his own church was first formed in Boston, and after it several others.

D. S. L.

[For the Christian Register.]

THEOLOGICAL SEMINARIES.

MR EDITOR,—In the June number of the 'Spirit of the Pilgrims,' I notice a statement of the 'Terms of Admission to the Theological Seminary, Andover.' I wish to see these published in your paper, as an article of information, and an act of courtesy to those who request at the end of it, that all Editors, 'friendly to the cause of sacred learning,' will insert it in their journals. The change in the time of the anniversary of that institution from the fourth to the *second* Wednesday in September, many of your readers will be glad to know, as some of them wish to attend when they can.

In connection with this, permit me to ask why more information of this kind is not given to the public, in relation to the Theological School at Cambridge. For some years resolutions have been passed at different Unitarian meetings, or at least opinions expressed to this effect, that such information is greatly needed; and promises have been obtained that it should be given. Still it does not come. There is a general ignorance as to the exact terms of admission to that School, and the aid afforded to destitute students; and a general misunderstanding as to the pre-requisite of a college education. It ought at least to be known, from the proper authorities, that a diploma is not required. And if, beside this, particular information should be given as to the terms, privileges and expenses, it could hardly fail of benefitting the institution.

SAT.

CHRISTIAN REGISTER.

BOSTON, AUGUST 11, 1832.

PUBLIC FASTING.

Thursday of the week now closing was observed by most of the different religious societies in our city, and we suppose throughout the State, in conformity with the recommendation of the Governor, as a day of fasting and prayer on account of the pestilence which is prevailing in many parts of our country. The propriety and duty of humiliation and prayer under the existance or expectation of any great public calamity, we shall presume to be generally admitted.

We apprehend that the principal objections that have been made to days of fasting among us apply rather to the times and manner of observing them than to the practice itself. It has been objected, and not without reason, that our days of public fasting, occurring as they do, on week days, are generally perverted to purposes of dissipation by the unreflecting and vicious part of the community. The force of this objection is more felt in cities and large settlements, than in the country, though we doubt not that it is true to a certain extent in all places. The truly religious will humbly and devoutly observe the day everywhere; but the thoughtless and idle, especially in cities, will usually avail themselves of the relaxation it gives from the restraints of labor in their several callings, to yield to the indulgence of their wayward appetites and passions. Judging from observation of the past, we have little reason perhaps to hope, that days of public fasting occurring on week days will not, in our cities, continue to be so grossly perverted from their commendable design, as to render their continuance, in the view of many, a matter of very questionable expediency, if not positively objectionable.

Is there no way in which the evils and abuses which attend these appointments may be obviated? To us the remedy seems obvious and of easy application.—It is merely a change of the day. We venture to suggest that as our community is now constituted, the most appropriate day for special public fasting and humiliation is Sunday. By this arrange ment the evils of the perversion of its original design to purposes of pleasure and vice would, as far as practicable, be obviated; and the great purpose of general public humiliation, as well as private self-discipline, would, we believe, be more effectually attained.

The principal objections against special days of public fasting and humiliation would be thus removed. To the Christian who cherishes the true spirit of his religion, every Sunday will be a day of humiliation and prayer; and yet he may feel not the less the propriety and obligation, occasionally, and especially in times of public calamity, or at the call of the rulers of the land, of appropriating a particular Sunday for the more special performance of these duties.

In regard to the propriety of public fasting on account of the pestilence, it has been objected that instead of mitigating it rather tends to aggravate the evil, by increasing the panic that attends its prevalence. This might perhaps be the case through the indiscretion of some public religious teachers. But it seems to us by no means a necessary result. If viewed in the true light, and rightly used both by public teachers and individuals, it may eb eminently an instrument of fortifying and preparing the mind for the approach of the disease. In proportion as our faith in an all-wise and merciful Providence is strengthened and enlivened, in the same proportion shall we be prepared for the worst ills of life, and for the calm and faithful discharge of duty even in the most trying scenes. And how shall these sentiments be better nourished and called into action than by binding the whole spirit down to the faithful examination of our own hearts; by humiliation and repentance of sin; by devout contemplation of the Divine attributes; the essential benignity, the forgiving mercy, the unchanging faithfulness of our Father in heaven.

It is thus, most effectually, that the mind is to be imbued with and brought under the control of that sentiment which more than all else nerves the arm, and strengthens the heart for the discharge of perilous duty,—an unwavering belief in a wise and righteous Providence;—a confiding assurance, that in the faithful discharge of *duty*, whatever losses or changes may happen to our worldly interests or our outward selves, our essential happiness is safe.

Another important advantage of a day of special humiliation in view of the expected evil, is that it leads to a consideration of our share in the producing or predisposing causes, and, if we are faithful to ourselves, to active efforts for banishing from among us that disgusting and beastly vice, the curse of intemperance, which furnishes the principal subjects of the pestilence. Far be it from us to intimate that we consider the unhappy sufferers as the only or the chiefly guilty. The innocent often suffer, and the guilty who suffer and pay an awful forfeit for their vices, are probably less guilty than some of the instruments of their vices and ruin, who escape.

No one, who faithfully searches his own heart, and considers his own example in all its bearing and influence, can flatter himself that he is not in some degree a sharer of the guilt of those delinquencies of which others incur the penalty. There is cause, then, for public and universal humiliation. And we may devoutly hope that it may be followed by the blessing of God, not only in the purposes and efforts for amendment it may produce, but in the orderings of a merciful Providence in answer to the prayer of faith.

AMERICAN UNITARIAN ASSOCIATION.

We gave last week an abstract of the Seventh Annual Report of the Association, on Domestic Affairs. The Report of the Foreign Department contains some interesting statements to which we will now briefly refer.

Great Britain. We are told that the friends of Unitarian Christianity in Great Britain are pursuing their good work with unabated zeal, and a still improving spirit. Successful efforts have been made for the establishment in London of a ministry for the poor, on the plan of Dr Tuckerman of this city. Rev. Mr Philp, recently of Lincoln, has already entered on his duties in London. A similar mission is about to be commenced in Manchester. In Scotland a Scottish Unitarian Association has been organized, and several new societies have been gathered. In Ireland our brethren, though subjected to great trials, remain firm in the faith and active in their efforts for the spread of truth.

France. The attention which was beginning to be earnestly given to religion, has to some extent been interrupted, by the political condition of the country. The times are however characterized by a spirit of religious inquiry. Unitarian representations of the gospel are listened to with attention and interest. The prospects of the prevalence of Unitarian Christianity are encouraging.

Geneva. The catholic and independent principles of the Company of the Pastors of Geneva have been heretofore made known through our columns. No material changes have taken place. Unusual efforts have indeed been made to reinstate the power of Calvinism. But it is believed that the march of Christian improvement must there still be onward.

Transylvania. During the past year a communication has been opened with the Unitarians of Transylvania. It is highly gratifying to learn, as the Report expresses it, that that ancient fraternity 'still flourishes in wealth, learning, distinction and numbers, and constitutes one of the most interesting divisions of the church.'

Madras. At Madras, in the extreme East, there is a small, but devout, zealous and faithful band of Unitarian worshippers, who, under the faithful ministrations of William Roberts, a Christian native, are making steady advance in numbers and Chrislian attainmennts. 'We should do wrong to name this man,' says the Report, 'without an expression of veneration for his patience of faith and labor of love.' One of his own converts has collected a body of worshippers at another place, and two of his sons are successfully preparing for the same work, and it is devoutly hoped may be instruments, in the hand of God, of bringing many in their native land under the blessed influence of our common Christianity.

The Report concludes by saying that it would be easy to enlarge on these interesting topics of remark, "but it cannot be necessary. It is sufficient to remind the brethren of the American Unitarian Association that they are not—as they must perceive—a solitary, insulated body. They are a portion of the company of believers scattered abroad in every region of the globe—they are members of a community which has numerous adherents and important interests all over the world—and it is their duty to extend their sympathy and fellowship, and their charity and prayers, to all these their wide spread brethren of a common faith. It should be the result of the survey we have taken, and of the meeting we are holding, to enlarge our hearts and excite our zeal--

till we shall learn to know and bless all who bear the name of brethren wherever they may be, and to extend the blessings of that name to all who are so unhappy as not to enjoy them."

RELIGIOUS INTELLIGENCE.

YOUNG MEN'S TEMPERANCE SOCIETY.

It is a pleasing spectacle to witness the young men of a community, rising up with all the ardor and vigor appropriate to their years, to resist the corrupting practices of the times, and to turn backward the in-breaking current of vice that threatens the well-being of society. We have enjoyed that pleasure in more instances than one of late, in observing the right direction of the moral energies of the young men of our city. But in no case has the pleasure been greater than in witnessing their late efforts in the cause of Temperance. We have alluded to the subject on a former occasion. We now present to our readers the Constitution of the society recently formed.

At a meeting of young men at the Franklin Room, No. 3 Cornhill, on Tuesday evening, July 10th, for the purpose of considering the subject of forming a Temperance Society of the Young Men of Boston, a committee of sixteen were appointed to prepare a Constitution for the Society, and to appoint the time and place of the next meeting, and make such other arrangements relating to the subject as might appear advisable. In conformity with the above resolution, a public meeting was held at the Masonic Temple on the evening of the 16th July. Benjamin Seaver, Esq. was appointed Chairman, and James M. Whiton, Secretary. The committee appointed at the previous meeting, reported a Preamble, Constitution, and By-Laws, for the consideration of the meeting. The Constitution after having been read and amended was adopted, as follows:

PREAMBLE.

WHEREAS the making and vending of ardent spirits, and their use, are productive of a large proportion of the ignorance, disease, pauperism and crime of the nation; and whereas the moral sentiment and practice of the young men of the nation, will soon become the moral sentiment and practice of the nation itself; and whereas the increase of intemperance, unobstructed, would destroy our republican institutions; and whereas experience has fully proved that it cannot be arrested by law, and only by voluntary association: Therefore, the Young Men of Boston feel themselves called upon by motives of self-respect, self-preservation, patriotism, and Christianity, to maintain, by moral purity, that independence which our fathers purchased with their blood; and we associate under the following *Constitution*, intending to co-operate with the Young Men of other cities, and all parts of our land, in the formation of a public sentiment, which shall, if possible, put an end to the traffic in ardent spirits and their use.

CONSTITUTION.

ART. 1. The Society shall be called—*The Boston Young Men's Temperance Society.*

ART. 2. The officers of this Society shall be a President, Vice-President, Corresponding Secretary, Recording Secretary, Treasurer, and twelve Directors, to be chosen by written ballot, who, together, shall constitute the Government of the Society.

ART. 3. At all meetings of the Society, the President, and in his absence, the Vice-President shall take the chair. Should both these officers be absent, the first person on the list of Directors who may be present, shall act as chairman until one of them appear.

ART. 4. It shall be the duty of the Recording Secretary to keep a correct record of the transactions of the Society, to notify members appointed on committees, and to give previous notice of all meetings.

ART. 5. It shall be the duty of the Treasurer, to collect all assessments; to make such payments from the Treasury as may be ordered by the Government; and to keep a correct account of all the pecuniary concerns of the Society.

ART. 6. The Government shall have power to hold meetings at such times and places as they may think proper; to print or purchase tracts or essays on the subject of Temperance, and circulate them; to open a correspondence with similar societies; to make such disbursements of the funds as may appear advisable; and to devise and carry into execution such other measures as they may deem proper, and most likely to promote the cause of temperance in this city; and shall report annually, through the Corresponding Secretary, to the Society. They shall also have power to fill vacancies in the Board of Directors from members of the Society.

ART. 7. After the first choice of officers, they shall be chosen annually in the month of May, at such time and place as the Government shall direct; a notice of which shall be published in one or more newspapers. Other meetings may be held at such times and places as the Government may appoint.—Special meetings may be called by the President, provided he is requested to do so, in writing, by an application signed by not less than twelve members

ART. 8. Certificates of honorary membership may be conferred upon such persons as are distinguished as advocates of Temperance, provided their names be proposed to the Government, and shall receive the votes of the majority of the members present at the next stated meeting of the Society.

ART. 9. Every person who subscribes this Constitution, shall become a member of the Society; and may cease to be such, by giving notice of his intention to the Recording Secretary, in writing.

ART. 10. We, therefore, whose names are hereunto annexed, believing that the use of ardent spirits is not only unnecessary, but hurtful to the social, civil, and religious interests of man,—agree, that we will not use them, nor traffic in them, nor will we provide them for the entertainment of friends, nor for persons in our employment, but will in all suitable ways discountenance the use of them throughout the community.

ART. 11. No alteration shall be made in this Constitution, unless first submitted to a meeting of the Society, in writing, and acted upon at a subsequent meeting, and approved by a vote of three-fourths of the members present.

BY-LAWS.

1. The officer whose duty it is (in pursuance of the third article of the Constitution) to preside, shall take the chair at every meeting of the Society, precisely at the hour appointed—he shall forthwith call the members to order—shall cause the journal of the preceding meeting to be read, and then proceed to the business of the meeting; he shall preserve strict decorum, and decide all questions of order.

2. All committees, except such as the Society shall determine to select by ballot, shall be nominated by the presiding officer; the member first chosen to act as chairman of the committee.

3. When any member is about to speak in debate, or lay any paper before the Society, he shall rise, respectfully address the presiding officer, and shall confine himself to the subject under consideration.

4. No member shall be allowed, in the course of debate, to make any personal allusions derogatory to the character, or conduct, of any member, or to his political or religious opinions.

5. At any regular meeting of the Society, a motion to adjourn shall always be in order, and shall be decided without debate.

The meeting was adjourned to convene again at the same place on Monday following, at 8 P. M.

A meeting was held agreeable to adjournment. After acting upon the business immediately before the meeting, the chairman was authorized to call the first meeting of the society for the choice of officers.

The first meeting of the Boston Young Men's Temperance Society was held on Friday evening, July 27th, at the Franklin Hall. Harrison Gray, Esq. was appointed Chairman, and M. H. Simpson, Secretary. A committee was appointed to nominate officers for this Society. A list of officers were nominated, and upon collecting the votes the following gentlemen were elected:

WM. F. OTIS, President.
H. EDWARDS, Vice Pres't.
E. PALMER, Junior Cor. Sec.
MATTHEW BOLLES, Junior, Rec. Sec.
M. H. SIMPSON, Treasurer.

DIRECTORS.

J. S. Williams,	H. P. Freeman,
David Patterson,	R. Hildreth,
Sam'l J. Beals,	Jona. Chapman, Jr.
Wm. Blake,	Geo. W. Gordon,
John A. Bolles,	J. M. Whiton,
Horatio Shipley,	J. N. Barbour.

M. BOLLES, Jr. Rec. Sec'y.

Boston, August, 1832.

Andover Theological Seminary. We insert the following article from the 'Spirit of the Pilgrims,' in conformity with the request accompanying it in that work, and at the suggestion of a correspondent, to whose remarks, in another column we refer our readers.

TERMS OF ADMISSION TO THE THEOLOGICAL SEMINARY, ANDOVER.

Mistakes having often been made by persons at a distance, respecting the terms of admission to this Seminary, the Trustees, at their late meeting, voted, that seasonable and extensive public notice respecting these terms should be given by the President. To those who wish to apply for membership in the Seminary, information on the following points may be sufficient.

1. The regular time for admission is five weeks after the anniversary, which will be hereafter the second (instead of the fourth) Wednesday of September.

2. The laws require that every candidate for admission into the Seminary, shall previously to his examination, produce to the Faculty satisfactory testimonials from persons of information and respectability, and of reputed piety, that he possesses good natural and acquired talents; that he has been regularly educated at some respectable college or University, or has otherwise made literary acquisitions, which, as preparatory to theological studies, are substantially equivalent to a liberal education; and that he sustains a fair moral character, is of prudent and discreet deportment, and is hopefully possessed of personal piety. He shall also exhibit to the Faculty proper testimonials of his being in full communion with some church of Christ; in default of which he shall subscribe a declaration of his belief in the Christian religion.

3. Every candidate thus introduced, is to be examined by the Faculty, with reference to his personal piety, his object in pursuing theological studies, and his knowledge of the learned languages. He must also be prepared to sustain an examination in Hebrew Grammar, and in the the Hebrew Chrestomathy of Professor Stuart, so far as the extracts from Genesis and Exodus extend.

4. No candidate will hereafter be examined on any of these particulars, with a view to partial admission to privileges, such as lectures, room, and use of the library, till he is prepared for examination on the whole. Nor can any one apply for charitable assistance, the first year, who is not thus examined and approved within the first three weeks of the year.

5. In every case of application for admission after the regular time, the candidate, besides the usual requisitions at the opening of the year, will be examined on all the studies gone over by the class.

E. PORTER, *President.*

Theol. Sem. Andover, May 22, 1832.

OBITUARY.

[For the Christian Register,]

MR JOHN W. HUNTINGTON.

Died in Hadley, John W. Huntington, of the senior class of Harvard University, aged 23.

It is indeed a painful task to be obliged to record the death of one, who has been for so long a time connected with us in our collegiate pursuits, and with whom we have so long been on the closest terms of intimacy, and friendship. But it would be doing violence to our own feelings, and injustice to the merits and virtues of our deceased friend to consign him to his 'long home,' without paying to his memory this last tribute of respect and esteem.

Death is at all times and under all circumstances an event which causes deep and serious reflection. But there are occasions, when its admonitions press themselves upon us with a peculiar force,—When, as in the present instance, it selects for its victim one of the fairest of our number, one, who but a few weeks since took leave of his classmates and the University, with as bright a prospect of future life and eminence as any of us, we are called upon in tones not to be unheeded, so to live, that like him, we may at all times be prepared for this great and solemn change.

Our deceased friend was particularly distinguished during his whole collegiate course, for untiring industry and exertion. Those hours, which by most others were given to relaxation and amusement, were uniformly spent by him in the work of self-improvement. He was an arduous inquirer after truth, for 'truth's own sake,' and was ever ready, on all occasions, to maintain and uphold it. Being of a quiet and retiring disposition, the circle of his intimate friends was small; but we will say without fear of contradiction, that wherever he was known, he was loved. He possessed in a very eminent degree those qualities, which secure the love and approbation of every one. Possessing the kindest and most benevolent feelings, one of the greatest sources of his happiness consisted in befriending and assisting others. Above all, he was a brilliant example of fervent, rational, and cheerful piety; and though ignorant of the circumstances of his death, we doubt not, that the religion, which ever adorned his life, supported and cheered him in his last hours, and gained him admittance to the presence of that Being, whose service on earth was his chief delight.

A CLASSMATE.

DOMESTIC INTELLIGENCE.

State Prison. A large number of the convicts were suddenly seized on Sunday last with a violent sickness. The nature of the disorder is not yet ascertained. Its appearance and disappearance were equally sudden. Physicians say it is not Cholera. The following official communications contain all the information we possess of this singular attack.

BOSTON, August 7, 1832, 12 o'clock noon.

To Edward D. Bangs, Esq. Secretary, &c.

I have satisfaction in enabling you to make public the accompanying official Report, from the Resident and Consulting Physicians of the State Prison. There is every reason to hope, that the sickness which so suddenly and with unparalleled repetition of cases occurred at the Institution, has been arrested, and that under the faithful and successful treatment of the Physicians, with the continued blessing of Providence, there will be no instance of its fatal issue.

The Prison is in the best possible condition of care and cleanliness. The convicts are patient and submissive, while the attention and kindness, the calmness and firmness manifested by the officers, and by the medical gentlemen of Charlestown and of the City of Boston, who have promptly and generously come to their assistance, demand the warmest expressions of commendation.

With sentiments of much regard, &c.

LEVI LINCOLN.

To His Excellency Levi Lincoln, Governor of the Commonwealth of Massachusetts.

Sir,—The undersigned, Physicians in attendance at the Massachusetts State Prison, respectfully report, that, in the course of twelve hours, beginning at sunset on the evening of Sunday, the 5th inst. there occurred 115 cases of disease among the Convicts, 49 of which were sufficiently severe to require their removal to the Hospital, and that in the course of the 6th, six new cases took place, but of a milder character; that, at the present time, however, the whole appear convalescent and will probably recover.

In their opinion this disease is not Spasmodic Cholera, nor the ordinary Cholera of the season, but is peculiar in its character, and has been produced by some cause with which they are, so far, totally unacquainted. They do not regard it as in the slightest degree contagious, nor as giving ground for any alarm in the community.

WILLIAM WALKER, Physician Mass. State Prison.
JOHN WARE,
J. STEARNS HURD,
JOS. B. FLINT.

M. S. Prison, Tuesday, Aug. 7, 1832, 10 o'clock A. M.

The Bunker Hill Aurora Extra, published on Tuesday at 2 o'clock, P. M. contains the following additional particulars.

The whole number of cases of this singular disease, which have occurred, is 121. Of this number all are likely to recover.—100 patients now remain in the Hospitals—48 under medical treatment, and 52 whose cases only require rest and proper dieting. The number of convicts in the Prison at the present time, 218. No appearance of insubordination or disaffection among the convicts has been manifested.

We take pleasure in laying before the public the following letter from His Excellency the Governor, forwarded by the return of the express yesterday, in reply to those of the Warden and Physician;—

Worcester, Monday, 10 o'clock A. M.

Sir,—The communication of yourself and Physician of the State Prison, which I have just received, announcing a most extraordinary attack of disease in that Institution gives me the most anxious and distressing apprehensions. I have full confidence however that every means which human prudence and wisdom can devise will promptly be adopted by yourself and the officers of the prison, to mitigate, and if it may be, under Providence, to arrest this appalling calamity. Whatever of authority to this end may be in the Executive, you may confidently rely upon, in justification both of measures of relief or prevention. Let the most skillful Physicians be consulted and employed, in aid of our own most excellent professional officer. Discontinue the labors of the convicts, if that should be deemed necessary—and cause every accommodation to be made for Hospital treatment, that the capacity of the Prison will admit. The Inspectors should be *immediately* and *often* consulted and if it shall become necessary the Executive Committee shall be promptly convened. Yet I know not, that any interposition, to change the situation of the convicts with the disease upon them, or carrying the alarm which its existence would produce away with them, would give the greater security. The Prison even as a Hospital, with the medical assistance which can be had there, is probably the most eligible place in which they could be secured. But I pray you advise me by every mail, remembering that I shall regard no trouble or fatigue, to be in the way of the performance of my official duty. Dr Walker will accept my thanks for his communication, and will favor me by rugular reports.

In haste, &c. L. LINCOLN.

To His Excellency Levi Lincoln, Governor of the Commonwealth of Massachusetts.

Sir,—We have the honor to report that all the patients yesterday referred to continue improving, with the exception of seven, who are not materially worse.

Three additional cases have presented themselves, with symptoms similar to those of the patients attacked on the 5th inst. but of a milder character.

Although no sufficient light has been thrown on the cause of the disease, we continue satisfied that there is no reason to apprehend its extension beyond the walls of the Prison.

WILLIAM J. WALKER, Physician Mass. State Prison.
JOHN WARE,
J. STEARNS HURD,
JOS. B. FLINT.

Mass. State Prison, Aug. 8, 1832, 9 o'clock A. M.

Cholera in New York. The whole number of cases and of deaths since August 1st, are reported as follows;

	New Cases.	Deaths.
August 1,	86	37
2,	81	34
3,	95	25
4,	88	30
5,	96	29
6,	101	37

Philadelphia. The disease has greatly increased in Philadelphia. The report of new cases of Cholera for August 5th was 65, deaths 26; on the 6th, 125 new cases and 41 deaths; on the 7th, 136 new cases and 73 deaths.

Baltimore. Private letters from Baltimore of the 6th instant state that three deaths of black persons occurred in one street or lane in that city, on the 5th inst. which were thought to be cases of Cholera, and that there were seven other cases of a similar illness.

Commencements. The annual commencement at Yale College is to be held the present year on Wednesday the 15th inst., the date of this anniversary having been altered, by a vote of the corporation, to the 3d Wednesday in August, instead of the 2d Wednesday in September. The commencement at Dartmouth college will be held on the 22d inst., the last Wednesday but one of the month, and that of Harvard University on the 29th, the last Wednesday in the month.

At the late commencement of the University of Pennsylvania, the degree of Bacheior of Arts was conferred on 25; that of Master on 9. The honorary degree of Doctor of Laws was conferred on Samuel L. Southard of New Jersey.

Waterville College. At the late Commencemt of Waterville College, Me. the degree of D. D. was conferred upon the Rev. Nathaniel S. Wheaton, President of Washington College, in Hartford, Conn.

Vermont University. At the commencement of the University of Vermont on Wednesday of last week, the degree of A. B. was conferred on five students. The honorary degree of D. D. was conferred on Rev. Mr Hopkins of this city.

George Kent, Esq. of Concord, N. H. is to deliver the address before the Phi Beta Kappa Society of Dartmouth College. The commencement takes place on the 22d of this month

The Indian War. A Detroit paper of July 26, states that in consequence of the diminution of Gen. Scott's forces by Cholera, he has called on Gov. Porter of Michigan for a body of 400 mounted militia, who will be armed, and furnished with provisions and forage, at the public expense, and will receive one dollar a day for their services.

New York Institution for Deaf and Dumb. The receipts of the New York Institution for the instruction of the Deaf and Dumb during the last year, were $17,203 29. The expenditures exceeded the amount by $547 89. Whole number of pupils 49. Total number of deaf and dumb persons in the State of New York, 885; whites 842; blacks 43.

FOREIGN INTELLIGENCE.

Cholera in South America. Papers from Bogota to June 10th, says the Boston Traveller, contain intelligence that the Cholera had made its appearance in Chili. It is a little remarkable that the scourge now passing over the world, should have shown itself in the hot latitudes of South America at the same time that it commenced its fearful work many degrees distant, in the temperate and cold climate of the North. It took the Chilians by surprise; some waited deliberately to watch its progress and result, while many fled in consternation and fright.

Great Fire at Port au Prince. A very destructive fire occurred at Port au Prince on the 8th of July. A New York paper says:—

It broke out in a house in ruins, situated opposite the barracks of the President's Guard, and extended to the sea shore, consuming on its passage every thing it encountered—the wind was high, and blew from the east, northeast and north. The ravages made by the flames exceed those of the 16th August 1820, and 16th of December 1822, together.

All efforts to stop it proved ineffectual, and it only ceased in consequence of having nothing more to consume. The water in the fountains had been stopped, for some unknown cause. More than a thousand people are without a shelter, and the place is said to have the appearance of a town taken by assault, in which the combatants disputed their prey and their booty in every street.

England. An assault was made upon the King, on the 20th of June, while his Majesty was standing at a window at the Ascot Heath races. A person threw a stone at him which struck his forehead. Much alarm and indignation were excited, but the injury was slight. The aggressor was then taken into custody.

By the latest intelligence, we learn that the Cholera had increased in Liverpool and Dublin. In Great Britain, exclusive of London, the whole number of cases, since the commencement of the disorder, amounted to 15,744, deaths 4,777.

Sir Walter Scott. We are sorry to learn that this gentleman, who has occupied so large a space in the literary world, seems about to close his mortal career. The London Times of the 25th says, "Sir Walter Scott's state leaves no room to hope that he can live many days, or even hours. He has nearly lost all consciousness, and cannot recognize the identity of his relatives who are admitted to his room. He has been attended by Dr Holland and Sir Henry Halford."

London, June 25, (evening.) The answers to inquiries this forenoon at St James Hotel in Jermyn St. were that Sir Walter had passed a more comfortable night, and had greatly improved since yesterday. Notwithstanding, his recovery is very doubtful. The whole of his family reside at the same hotel at present.

The Poles. From a London paper of June 27th we have the following relating to the Poles. We refer our readers to an interesting and spirited document on our last page, in regard to the same interesting people.

It is reported, and we believe not without good authority, that Lord Durham proceeds *instanter* to St Petersburgh, on a special mission. If the purpose of his Lordship's embassy be a direct and strenuous interference on the part of this country in favor of the glorious and deeply outraged Poles, we are sure that no Englishman, no honest man of any nation in the world, and above all, no friend to the safety and peace of Europe, can refrain from offering up the most ardent prayers for the success of an undertaking so wise, and just, and holy.

As Lord Durham's mission is not expected to continue above three or four months, his seat in the Cabinet will not be vacated.

The following, from a Paris paper of June 25th, confirms the suggestions in the article on our last page, respecting the indignities and cruelties suffered by this unfortunate and oppressed people.

Two young Poles who had formed part of the convoy sent to Siberia, succeeded in making their escape to Wilna; and after a route beset with every kind of danger and difficulty, have arrived at Paris. What we have heard from these two young men of the cruelties of the Russians, passes all expressions. Not only those individuals who distinguished themselves in the Polish revolution, and all their family connexions, but the simple mechanics and poor men who took arms in the cause of independence, have been dragged from their hearths and transported into the deserts of Siberia. Their children, also, have been torn from them, even the youngest, and made separate convoys of; many of these unfortunate children being only three or four years old; and the women are taken away still suckling their infants, or with those so young as to require carrying.

At Warsaw even the children of the Orphan Asylum have been taken away.

The wife of a general officer, who had been already separated from her husband, actually killed her infant children in the presence of some guards who had come to take them from her; she afterwards committed suicide.

We shall shortly publish a more detailed account of the horrors of which the refugees have either been the witnesses or the victims, and misfortunes of distressing interest.

Turkey and Egypt. We quote these articles from the London Courier.

It appears, that up to the date of the latest accounts, St Jean d'Acre had not fallen. The Syra (Grecian Archipelago) date of May 9th certainly cannot be so late as Aleppo of the 4th.

Aleppo, May 4th. The Egyptian chief Ibrahim's efforts hitherto to subdue Acre have proved ineffectual; he has left a corps of about 12,000 men before that fortress to prosecute its siege under the command of Ibrahim junior, Abess Pacha and Soliman, and has proceeded through Tripoli, with a corps of 10,000 men, in the direction of Homs and Hainah, where the Pacha of Aleppo, Mehemet Pacha, is encamped, and having been joined by other pachas, may be said to amount in all to 25,000 men; but I cannot say much of their discipline; their cavalry is good, and artillery better than I expected. If the reinforcements, naval and military, of the strength of which so much has been vaunted at Constantinople, would only appear on the coast, it would soon turn the scale, especially if the celebrated Hussein Pacha comes with them. The plague has made its direful scourge at Bairout, but I am glad to say it has subsided, leaving only a few victims.

P. S. I just now hear it reported that the Damascenes have sent a deputation to the army of the Pacha of Aleppo at Hainah, offering the keys of the city, and 20,000 troops, &c.

Greece. According to accounts by the Turkish mail of the 26th ult. the negotiations for enlarging the Greek frontiers continued, and the Porte showed itself willing to accede to the wishes of the London Conference, in case its proposals were attended to. The evacuation of Algiers was much talked of at Constantinople; at least the Sultan flatters himself that he shall recover the supremacy over the Barbary States, and that a special convention will be concluded which will determine in what manner Algiers will in future be dependent on the Porte, and what connexion it is to have with the Christian powers.

MARRIAGES.

In this city, Dr C. D. Long, of Wyoming, N. Y. to Miss Evelina B. Champney, of this city; Mr William Linton to Miss Nancy Cain.

By Rev. Mr Gannett, Mr John L. Jewett, formerly of Portsmouth, N. H. to Miss Mary Dillingham.

By Rev. Dr Lowell, Mr Henry Lincoln to Miss Charlotte A. L. French.

In Charlestown, by Rev. Mr Walker, Mr Henry P. Fairbanks, (of the house of Fairbanks, Loring & Co. Boston,) to Miss Mary H. daughter of John Skinner, Esq.

In Salem, Capt. David Pulsifer, Jr, to Miss Elizabeth S. Brown.

In Marshfield, Rev. Isaac Smith, of Stoughton, to Miss Angeline, only daughter of Dr Charles Macomber.

In Haverhill, Mr Samuel Hardy to Miss Mary Carleton.

In Middleborough, Mr Thomas Perkins to Miss Anna S. Perkins; Mr John W. Canedy to Miss Abigail Weston.

In Foxborough, Henry A. Sumner, Esq. to Miss Experience Robinson.

In Dracut, Capt. Theodore Hamblet to Miss Alice Coburn.

In Shirely, Mr Loring Burrill to Miss Huldah L. Stone.

In Williamstown, Mr Charles Stoddard, (of the house of Edwards & Stoddard, of this city,) to Mrs Mary A. Porter, daughter of the late Hon. Daniel Noble, of W.

In Chester, N. H. Mr John Nesmith, of Lowell, to Miss Eliza T. daughter of Hon. John Bell.

In Hartford, Conn. Maj. James Goodwin, Jr, to Miss Lucy, daughter of Joseph Morgan, Esq.

In New York, Mr Joseph Chamberlain, of Newburyport, to Miss Elizabeth S. Clark.

In Trenton, N. J. Mr Henry Minehart, of Boston, to Miss Mary Ann Heaton.

In Arson, N. C. Mr Thomas S. Threadgill to Miss Mary Vick.

In Halifax, N. S. Hon. Peter M'Nab to Mrs Margaret Hopkins, of Liverpool.

DEATHS.

In Charlestown, Dea. Thomas Miller, aged 85.

In Dorchester, 3d inst. Miss Susannah B. Richardson, aged 47.

In Quincy, Ezra Beals, Jr. aged 23.

In Hingham, Mr James Bishop, aged 45.

In North Wrentham, Capt. James Boyden, aged 61.

In Leominster, widow Esther Waters, aged 77.

In Hadley, John W. aged 23, a member of the Senior Class of Harvard University, son of Rev. D. Huntington.

In Charlton, Mr Nathan Fletcher, a revolutionary soldier, aged 78.

In Northfield, William Vernon, aged 18, son of Hon. Fortunatus Crosby, of Louisville, Ky.

In Somerset, David Gurney, Esq. aged 67.

In Atkinson, N. H. Capt. M. Greenough, aged 92.

In New York, of cholera, Col. Lucius Dyer, aged 45, late of Providence; Ozias G. Winslow, 19, a native of Boston: Gerardus A. Cooper, M. D.

In Albany, of cholera, Andrew H. De Witt, aged 38.

In Brooklyn, N. Y. 17th ult. Mr George Kitchen, aged 40, formerly of this city.

In Alexandria, D. C. Archibald Stewart, Esq. aged 75, Judge of the Court in that District.

In Centreville, Md. 27th ult. Mr Thomas L. Furber, son of John D. Furber, of Boston. He graduated at Amherst College in 1830.

In Norfolk, of cholera, Rev. Jabez Munsell, aged 60.

In Selena, Alabama, Albert, aged 19, son of Hon. Elijah Cobb, of Brewster.

In Natchez, Francis Cabot Esq. aged 73, formerly of Boston. He was aid to Gen. Lincoln in the days of Shay's conspiracy.

In Montreal, John Fleming, Esq. President of the Bank of Montreal.

In Quebec, Thoms Gordon, Esq. of the firm of Gordon, Logan & Co.

At Exuma, Turk's Island, Col. Samuel Lowder, Jr, of Bangor. Col. L. was a native of Dedham. He graduated at Harvard University, in 1805.

UPHAM'S DISCOURSE.

Just published and for sale by L. C. BOWLES, 362 Washington street, "A Discourse delivered on the anniversary of the Association of the First Parish in Hingham, July 8, 1832. By CHARLES U. UPHAM, Junior Pastor of the First Church in Salem."

Aug. 11.

UNITARIAN ADVOCATE,

FOR AUGULT, 1832.

THIS day published at the *Christian Register Office*, No. 3 School Street, "The Unitarian Advocate and Religious Miscellany."—New Series, Vol. VI. No. 2, for August, 1832.

CONTENTS.

The Christian's View of the Pestilence; The Gospel Virtue of Temperance; An Apology for Unitarianism; Extravagant Doctrines; Salem Correspondence—Terms of Christian Communion.

Intelligence.—Annual Visitation of the Divinity School at Cambridge; Philanthropic Society of the Divinity School, Cambridge, Unitarian Ordination.

Aug. 10.

THE SCRIPTURAL INTERPRETER.

Just published by L. C. BOWLES, No. 124 Washington Street, *The Scriptural Interpreter*, VOL. II. No. 6. for June, 1832.

CONTENTS.

Translation and Exposition, Matt. viii. 18—34. On Biblical Criticism. On the Demoniacs of the New Testament. Editorial Notes.

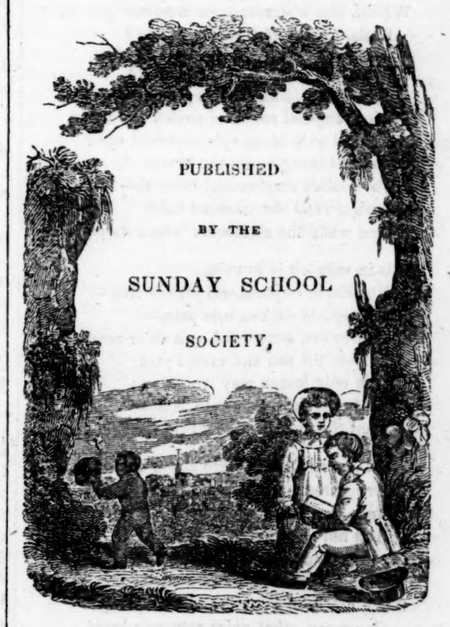
WHITE FLANNELS.

Just received, 5 bales White Flannels, consisting of 1 bale of patent Welsh do. of a superior quality, warranted not to shrink.
1 do. Wild's improved patent do. do.
1 do. do. English. 1 do. common quality.
1 do. American, cotton and wool.

Which will be sold at a small advance, by ELIAB STONE BREWER, No. 414 Washington street, (South End.) Aug. 4.

SUNDAY SCHOOL DEPOSITORY

VALUABLE BOOKS



AT MODERATE PRICES.

B. H. GREENE, No. 124 Washington Street, has just published a variety of Books for *Juvenile Libraries* and general reading, which will now be sold at the following prices:—

	PRICES.
Beard's Collection of Sermons,	$1,50
Scougal's Life of God, &c. (separate)	,17
Whitman's Village Sermons,	,62
Farr's Counsels and Consolations,	,20
Times of the Saviour, cheap edition,	,25
Christian Teacher's Manual, 2 vols. bound,	1,25
Abbot's Sermons,	,50
Extracts from ditto.	,25
An Only Son,	,50
Five Years of Youth,	,50

—ALSO—

A large Collection of well selected Books for *Unitarian Sunday School Libraries.*

THIS DAY PUBLISHED

"Directions to Persons just Commencing a Religious Life."

IN PRESS,—several Original Works. July 28.

SELECTED POETRY.

[From the Unitarian Advocate.]

ON THE DEATH OF MISS HANNAH ADAMS.

Mr Editor,—The following lines to the memory of Miss Hannah Adams, from the pen of one whose poetic contributions have frequently enriched the pages of the Advocate, I think delicate and discriminating. They were written after the perusal of the autobiography of Miss Adams, and were communicated to a much esteemed friend of the deceased, at whose suggestion, I believe, she was induced to prepare the interesting memoir. The publication of them, I am sure, will be gratifying to the numerous friends of Miss Adams, and having been favored with a copy of them, I take the liberty, though without the knowledge of the author, to offer them, for insertion in your miscellany. L. D.

Gentle, and true of heart!—I see thee still,
Abstractly bending o'er the storied tome,
While the deep lines of meditation steal
Unfrowning o'er thy brow.—I see thee still,—
Thine eye upraised at Friendship's sacred smile,
Pouring the heart's warm treasures freely forth
In guileless confidence.—Methinks I hear
That eloquence which sometimes bore thy soul
High o'er its prison-house of timid thought,
And round the ancient people of thy God,
And on the Hill of Zion joy'd to bind
Its choicest wreath.—Thy stainless life was laid
A gift on Virtue's altar,—and thy mind
Still mingling knowledge with humility,
Pass'd on its shelter'd pilgrimage in peace,
Lonely,—but not forgot.—When thou didst mourn
One generation of thy friends laid low,
Behold,—another came.—Fair, youthful forms,
Such as man's love doth worship in the hour
Of its idolatry, did turn aside,
And gather round thy feet, and strew thy cell
With offerings of fresh flowers.—'T was sweet to see
Beauty, and grace, and wealth, such tribute pay,
At wisdom's lowly shrine.

Yes,—they who mov'd
On the high places of the earth came down
To do thee honor, and to comfort thee
With an untiring ardor.—Say no more
That humble merit, fashionless and poor,
Hath none to draw it from its Upas-shade,
Guarding its welfare with unswerving zeal
Through the long vale of helplessness and age.
It is not so.—Thy grateful shade replies
It is not so.—

Farewell.—Thy rest shall be
In such companionsip, as thou hast lov'd
Even from thy being's dawn,—pure breathing plants,
Soft melodics of waters and of trees,
The brightest, holiest charms of earth and sky;
Nor yet unchronicled, or unbelov'd
Of faithful memory, shall be thy sleep,
Meek worshipper of nature and of God.

Hartford. L. H. S.

[From the Connecticut Mirror.]

STANZAS.

"And what hath man of all his labor, and of the vexation of his heart, wherein he hath labored under the sun. All his days are sorrow, and his travail grief."—*Ecclesiastes.*

When, with a calm, observant eye
We gaze on all that earth can give—
And mark its sweetest blossoms die,
And feel its raptures fugitive:
Oh, who can long desire to stay
Where all must change from joy to grief—
Where love, and wealth, and power decay,
Like Autumn's melancholy leaf?

Who, when the gorgeous spell is gone,
That made his young existence dear—
When Hope's beguiling wing hath flown,
And darkness blots the atmosphere—
Who then would journey dimly on,
Amidst a dull and plodding throng,
Which, like a stream from tempests grown,
Rolls, thick and turbidly, along?

What recks it, upon vanish'd years,
That swept, like eagle's pinions by,
With changeful round of smiles and tears,
To cast pale Memory's mournful eye?
Oh, can it bring again the bloom
To Youth's resplendent coronal—
Or can it rend the clouded tomb,
And wake the slumberer 'neath its pall?

It is in vain—it is in vain,
For Earth's ephemeral joys to live—
Its transports darken into pain—
Its flowers, once dead, can ne'er revive!
And from the sad and varied past
One only lesson may we glean:
That Joy is far too dear to last—
That Sorrow clouds its brightest scene!

Life! 'tis a waste, where storm and gloom
Are gathering up from Memory's cell—
Where gapes the wide, insatiate tomb,
And fierce diseases darkly dwell.
Oh then, WHY should the spirit cling
Unto this cold and dull domain,
Since life hath but one golden spring—
One morn—that ne'er returns again!

Why should we love to linger here,
Where baseless dreams are only known—
Where FAITH, with vision calm and clear,
Can glance to GOD's eternal throne?
Far rather, let the fetters break,
Which keep us from that brighter shore,
Where saints their endless anthems wake,
And cankering cares are felt no more!

The aphorism is old, but true, that 'prosperity makes friends and adversity proves them.' This accords with high authority; 'The destruction of the poor is their poverty.' An Eastern maxim is, 'pity *the rich man* when he is sick; he may pay you for your compassion; but the poor man cannot pay either for sickness or commisseration.' 'True, and pity 'tis, 'tis true.'

MISCELLANEOUS.

THE CARRIAGE PARTY.

One of the most interesting and useful books for young persons that has been recently published is "Five Years of Youth," by Harriet Martineau. We have alluded to it before and we now give an extract which we take almost at random.

It was a beautiful morning: no cloud in the sky, no dust on the road; but all fresh, fragrant, and green, in the meadows and hedges. The carriage party, consisting of Mr and Mrs Fletcher, their daughter Selina, and Mary Byerley, began to talk all at once, as is the natural impulse from rapid motion of an agreeable kind; and the inquiries went round, 'Have you room?' 'I am afraid the basket incommodes you:' 'let me put away your shawl, for you will not want it;' and so on. To which Mr Fletcher added, 'Have you provided umbrellas, Miss Mary?'

'Umbrellas!' said Mary; 'when there is not a cloud in the sky?'

'There was no cloud in the sky at this time yesterday, and what a deluge of rain we have had since!'

It appears that the servants had marked this fact, for the handles of a very satisfactory number of umbrellas peeped out when sought for.

* * * * * * *

After a long pause, Mrs Fletcher began to talk with Mary about various trifles; but the conversation was far from amusing till Mr Fletcher, after a long yawn, took a book from his pocket, and began to read very attentively. Then the two young heads met under one parasol, and carried on a busy talk, with low voices, and much care to avoid attracting the notice of the reader. Room was presently made for Mrs Fletcher's companionship, and then the girls forgot to wish the gentlemen away, except when a finger was held up to say 'hush!'

It was observed, at length, that Mr Fletcher had ceased to read. The book was not laid aside, but closed with a finger between the leaves, while he looked over the side of the carriage. The three bonnets emerged from beneath the parasol, and every body cried, 'How beautiful!'

'I was wondering,' said Mr Fletcher, laughing, 'whether you would actually pass by this view without looking about you.'

'You would not have allowed us, surely, Sir,' said Mary.

'Nay; no doubt your fine imaginations were furnishing you with something much more beautiful than any thing vulgar eyes can look upon.'

Mary, young as she was, and modest as became her youth, was little daunted by Mr Fletcher's rough manner and speech. It was probably because she was more humble than Selina, that she was less mortified by any rebuke or sign of contempt. Selina's silence was not that of humility. If not allowed to be sentimental in speech, she did not change her style of conversation, but indulged her dreams of the imagination in silence; while her very silence expressed that she did not think her father worthy to sympathize in her pleasures. Mrs Fletcher never interfered between them, or attempted to make her husband and children understand one another better. She was very timid, rather indolent, and somewhat inclined to be sentimental, though not in the childish way in which she encouraged her daughters to be so.

'This place is very much altered within a few years; I should scarcely have known it again,' said Mr Fletcher to himself, as they passsed a gentleman's estate.

'Yes,' said Mary; 'Even I can remember the time when there were no cornfields where they now stretch almost as far as we can see.'

'This was all common: was it not?' said Mr Fletcher. 'I think it was a very bleak common, with nothing but furze growing upon it, when I saw it last.'

'Yes, Sir; and the owner of it had a great deal of trouble about the alterations he wished to make. But you see he persevered.'

'What sort of trouble?'

'The poor people were discontented when their cows were not allowed to graze, and when they could not cut their turf on the common any longer.'

'Well; do not you think it was very hard upon them?'

'I dare say it was, at first; but papa says it is much better worth while to grow corn enough to maintain a great many men, than only grass enough for a few cows.'

Mr Fletcher nodded; and Selina observed that all the rest of the way he inquired of Mary who lived at every gentleman's seat they passed. Sometimes she knew, and sometimes she did not; but he did not sneer when she had no satisfactory answer to give. One mansion, which stood on a lawn a little way back from the road, appeared in a state of lamentable ruin. It was unroofed, and the stone pillars and doorways, and naked window sills, were blackened with smoke. In answer to Mr Fletcher's question, 'When this was burned down?' Mary told all that she knew of the when and the how; and then turned to the ladies to relate some circumstances of a different kind. Notwithstanding Selina's exclamations of admiration and pity, and his wife's heightened color, which testified to the deep interest of the story, Mr Fletcher also for once seemed inclined to listen.

'Eh? What was that?' said he, after leaning forwards, in vain, to hear.

'I was telling what happened at the fire,' said Mary. 'There was a poor old man in the house at the time, who had arrived only the day before to see Colonel Osborne. He had belonged to his regiment, I believe. He was sleeping high upstairs, at the back of the house, and nobody remembered him when the fire was discovered. Miss Osborne recollected him at last, and while every body was busy, she wrapt a blanket round her and flew up the back stairs. The curtains of the old man's bed were on fire, and he was fast asleep when she burst in. She thought he was suffocated; but as soon as she dashed some water on his face, he roused himself enough to let her put the woollen coverlid over his shoulders, and lead him down the burning stairs. While she was helping him, the blanket slipped, and her gown-sleeve caught fire. She was dreadfully burned; but she scarcely felt the pain, while the stairs cracked and cracked again at every step they took; and the flames rushed and roared all round them. At the foot of the stairs she met her father, coming in despair to look for her; but though he saw how she was blackened with smoke, he asked no questions till he had helped her to get the old man beyond the reach of the burning rafters which fell on the lawn.'

'Bravo! Like daughter, like father,' cried Mr Fletcher. 'But what became of her?'

'Her face was so much burned that nobody could know her for the Miss Osborne that used to be so much admired; and what is worse, her left arm is so shrunk up, that she never can use it again. As for the poor old man, between the fire, and the fright and the grief, he was quite worn out, and he died the next week.'

'What a disastrous fire!' exclaimed Mr Fletcher. 'How the young lady must wish that she had staid where she was safe!'

'O! no, Sir,' said Mary, in a low voice.

'Why, you say she did not save the old man after all.'

'No; but what a conscience she would have had all her life long! Do you think all her beauty and the use of all her limbs would have made up for that?'

'Well, then, she must wish that the fire had never happened. Why do you shake your head now?'

'Because it is worth all she suffered, and more, to know what she *can* do on such an occasion. She need never be afraid again that she shall not be able to do her duty, or to bear the consequences.'

'Her father, at least, must be very sorry that the fire happened.'

'I think not still,' said the persevering Mary.

'If you were to see him with his daughter for only one half hour, you would find out how he loves her, and tries to make her feel what has happened as little as possible; but he can never be sorry that it has proved what a daughter he has. When she begins to repent of what she did, he may begin to be sorry for the occasion; but that will never, never be.'

'Well, you shall have it all your own way, because you are right, I believe,' said Mr Fletcher. 'But I hope, my dear, *your* father will have some pleasanter proof that you have a strong mind and a willing spirit.'

Mary could not answer, as Mr Fletcher looked kindly at her. He soon opened his book again, and nobody spoke till the carriage stopped at the door of the Audley Arms.

POLAND.

Something of the sympathy that is felt in England for the oppressed Poles, and of the efforts that have been made in their behalf, will be learnt from the following letter of Rev. Dr Carpenter, of Bristol, to the Editor of the Monthly Repository, accompanying the subjoined petition proposed to be presented to the King of England in behalf of Poland.

Bristol, 23d May, 1832.

SIR,—We have recently had among us the venerable Polish senator, Niemcewicz, the President of the Royal Society of Poland, designated in the last Edinburgh Review as the 'fellow-prisoner and worthy companion of Kosciusko,' and one of that provisional government 'by whose prudence it was hoped that external warfare and internal strife might be avoided.' He embarked here for America, in the year 1797, with the Polish patriot; and his visit here has awakened a train of deeply interesting recollections in the hearts of the older friends of liberty among us.

Your readers cannot have forgotten the eloquent discussion of the affairs of Poland in the House of Commons, on the 18th of April, introduced by Mr Fergusson; and though the report of it, as given in the daily journals, is meagre, enough was conveyed to excite the attention, and to cherish that deep feeling of commiseration, which must always attend the thought of Poland. In the 'Mirror of Parliament' there is an exceedingly valuable report of that discussion to which I may the more satisfactorily refer your readers, as it has been printed separately, for extensive circulation; so that a dozen copies may be had, through the ordinary channels, for a shilling. The perusal of that report will give a complete view of the present state of the affairs of Poland.

Arrangements were made here for a meeting, open for all disposed to attend, in order to determine on a petition to the King, and to take suitable measures for carrying it into effect; when the temporary success of Lord Lyndhurst's never-to-be-forgotten motion called for all the thought and effort of the people of England to their own circumstances. The short and (I trust) decisive struggle being so far over, that we can think again of our neighbors, to whose hopes the removal of Lord Grey's administration would have been a death-blow; and Mr Fergusson's motion coming on in the House of Commons on Tuesday, the 5th of June, it is very desirable that petitions should be sent to the House of Commons, in behalf of the Poles, before that day, if possible. Perhaps this communication may be too late to aid in that object; but if it should not, and a few active, intelligent men among your readers, in different places, will prepare such a one, and get it respectably signed, it will, I think, be really useful. At any rate, the plan of petitioning the King may be of essential service; and, partly to facilitate the accomplishment of the object, and partly to state the views which, to those who have considered the matter here, appear such as may well serve for the basis of petitions, I herewith send you a draft of a petition, which will be speedily submitted to the friends of liberty in Bristol.

L. CARPENTER.

PROPOSED PETITION TO THE KING IN BEHALF OF POLAND.

SIRE,—Rejoicing in the possession of many national blessings, under a Sovereign who has the welfare of his people at heart, as the object of his high trust, we address your Majesty with profound sorrow, mixed with indignant emotion, at the fate of a brave and noble nation, which, during the last sixty years, has been, at different periods, the victim of ambitious aggression; and which, having been roused to resistance by injustice and oppression, has been—we hope for the present only—blotted out from the states of Europe, by a recent decree of the Emperor of Russia, in contravention of the Treaty of Vienna, to the observance and support of which the honor and good faith of the European powers stand pledged, and of none more solemnly than Great Britain.

We are persuaded, Sire, that your Majesty, and the members of your Majesty's Government, must have viewed with astonishment, and with extreme dissatisfaction, the course which has been pursued by the Emperor of Russia, if, as appears clear to your petitioners, he has thereby violated, not only that treaty which gives your Majesty, as well as the other contracting powers, a *right* to interpose in behalf of Poland, but also those engagements which the Emperor Alexander had voluntarily made, and those professions by which the Emperor Nicholas himself, before his final triumph over the unhappy Poles, gave to surrounding nations the hope that he would use his victory with moderation and clemency.

Yet, Sire, in addition to those great and extensive evils which must arise from the destruction of the national existence of Poland by perfidy and injustice, we learn from authentic sources of information, that degrading cruelties are inflicted on persons of all ranks and all ages, which make us shudder to think, that, in these days of enlightenment and civilization, proceedings can be adopted which would have disgraced the dark periods of barbarism; that the children of the patriots are sent to military colonies, where they are to be brought up and educated with the children of the serfs of Russia; that numbers of the Polish soldiers, and even some of the officers, have been marched on foot, with their heads shaved, to the deserts of Siberia; and that some parties have been sent thither designated by numbers instead of names, in order that their residence and existence may be unknown.

As men, and as Christians, to whom the welfare of all should be the object of desire and endeavor, and as Britons, who know by experience the inestimable advantages of national liberty and political independence, we earnestly implore your Majesty to cause the most energetic and solemn remonstrances to be made to the Emperor of Russia, by your own Ambassadors, and to recommend the same course to your Majesty's Allies, in behalf of the unhappy Poles; in order that the barbarous cruelties and unmerited degradation which they are experiencing individually may be checked, if not altogether prevented; and that preparation may be made for the restoration of their nation to its independence and rank as one of the states of Europe, in accordance with the now violated stipulations of the Treaty of Vienna.

In all this we appeal, Sire, to the great principle which we know has been repeatedly recognized by that eminent statesman whom your Majesty has placed at the head of your Government,—viz. that Divine Providence exercises a righteous administration among nations, as well as among individuals. And 'we humbly trust' (to apply his own language on another occasion) 'that in the moral order by which Divine Providence administers the government of the world, this great act of' justice to Poland 'may contribute to consolidate the safety, and to prolong the tranquillity of Europe.'

ADMIRATION OF THE DEITY.

The purest of our sentiments in this world, says Chateaubriand, is admiration; but this terrestrial admiration is always mingled with weakness either in the object admiring or in the object admired. Imagine, then, a perfect being, the source of all beings, in whom is clearly and sacredly manifested all that was, and is, and is to come; suppose, at the same time a soul exempt from envy and wants, incorruptible, unalterable, indefatigable, capable of attention without end; figure to yourself this soul contemplating the Omnipotent, incessantly discovering in him new attributes and new perfections, proceeding from admiration to admiration, and not conscious of its existence but by the ceaseless feeling of this very admiration; consider, moreover, the Deity as supreme beauty, as the universal principle of love; represent to yourself, all the friendships of the earth meeting together, and lost in this abyss of sentiments like drops of water in the vast ocean, so that the happy spirit is wholly absorbed by the love of God, without however, ceasing to love the friends whom it esteemed here below; lastly, persuade yourself that the blest are thoroughly convinced of the endless duration of their happiness: you will then have an idea, though very imperfect it is true, of the felicity of the righteous; you will then comprehend why the choir of the redeemed can do nothing but repeat the song of *Holy! holy! holy!* which is incessantly dying away, and incessantly reviving in the everlasting exstasies of heaven.

EDUCATION.

As children advance in age and the faculties of the mind expand, parents, by an easy, familiar mode of conversing with them, and adapting their language to their age and capacity, may acquire almost unbounded influence over them. If parents were thus careful to cultivate the young mind from the first dawn of reason, watching every opportunity of communicating instruction, they would be rarely disappointed in having their children grow up around them, all that they could reasonably desire them to be. When children are accustomed freely to unbosom themselves, and unreservedly to reveal their wishes to the parental friend who is most interested in their welfare, what advantages must result to them, and what pleasure to the mind of an affectionate parent! When parents thus become to their children the familiar friends, the unreserved confidants, the sympathizing partners of their joys and sorrows, hopes and disappointments; a hold on the mind is obtained which will continue when authority ceases. Young people who are treated as companions by judicious parents, are seldom addicted to degrading practices. They will even forego many indulgences to avoid displeasing them, or giving them pain.

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